

A
PROPHEESIE
THAT HATH

LYEN HID ABOVE

THESE 1000 ~~years~~ *yeares*

~~WHEREIN IS DECLAR~~

~~ED ALL THE MOST PRINCIPALL
matters that hath fallen out, in, and about the Ci-
uill and Ecclesiasticall Monarchie of Rome, from
the rising of Iulius Caesar, to this present: and which
are to be done from hence to the dissolution of it, and
what shall ensue after that.~~

As shewing

The line and deaths of the EMPERORS.

The rising of the ECCLESIASTICALL MONARCHIE.

The storie of the greatest enemies of the Church.

With many other notable accurrences concer-
ning GERMANY, FRANCE, and SPAIN.

With the invasion of the Kings of the EAST.



LONDON,

John Smith

Printed for ~~NATHANIEL FOSBROOK~~, and are to be

solde at the West-end of Paules Neere to the

Bishop of Londons gate. 1610.

*his shop adioyn
unto S. Mildreds
in St. Pauls*

47.
3 13.
421.





To the Reader.

HEere Christian Reader, thinke it not strange I pray thee, that *Esdra*s the Scribe and Prophet of the Lord (in the principallest of his bookes) should be so little regarded: for *Daniel* ^{Dani. 12.} the Prophet, prophecying of ^{6.7 8.9.} these times, foretelling the wōders that shold come to passe in them, sayeth, *That none of the wicked should haue understanding, but the wise shall understand:* And ¹⁰ therefore was *Esdra*s commaunded to wright those visions which he saw in a book and hide them, & teach them the wise of the people, whose hearts he knew were able to cōprehēd the wayes of the highest: for as God himself doth ^{Psal. 25.} not shew his secrets to the vnwise, so no more would ^{14.} he haue the wise (to whome he sheweth thē) to teach them but to the wise, least the vnwise, not being capable, should spurne and barke against it: wherefore he sayeth, *giue not holy things to dogges, neither cast ye your pearles before the Swinne.* &c. ^{Math. 7. 6.}

And as wisdome is iustified of her Children, only because it is wisdome, and for no other respect, ^{Math. 11. 19.} so the vnwise resist it, because their tongues cannot taste it, nor their stomackes digest it, it being hea- ^{1. Cor. 2.}

To the Reader.

uenly and they earthly, who iudge things by earthly reason. Therefore hath God seene it good to locke vp, and hide his treasures, and richest iewels, in most secret places, that the dilligent searchers for wisdom might onely finde them out, and that fooles might be fooles as they please to be, though wise in their owne conceits.

Prou. 2.3.

4.5.

The Booke of Wisdom which hath it name according to it nature; who knoweth not with what vehemency it is resisted, although it be the very flood of *Salomons* wisdom. If *John*, The greatest that was borne of women, & Christ his Lord the bridegroom, were iudged (of the vnwise children) to be posselt of diuels, what maruell though *Salomon* and *Esdras* with other Prophets and righteous men, be blasphemously delt withall?

Matth. II

But the principall cause pretended is, for that it was not found cōpiled with other scriptures in the Hebrew tongue, for which cause they may as well exclude some part of *Daniel*, and the greatest part of the new Testament: but they say it is full of lyes and was neuer canonized: darst thou say so? Because the wisdom of the vnwise neuer cannoniz'd it, did the children of wisdom therefore neuer approue it? If all be current that hath bene canonized, Then many deuils shall goe to heauen, & much falsehood shall stand for truth: and if all be lyes that is not canonized, then much truth shall perish, and many Saints goe to hell: For some of the Epistles of the Apostles, As the second Epistle of *Peter*, and the two last

To the Reader.

last Epistles of *John*, *James*, and *Judes* Epistles, were for a long time not receiued generally, and many hundred Saints were neuer canonized, whereas many vncleane lyers and murtherers were: and darest thou blaspheme the truth and accuse it of lyes for these causes? If charity did rule thy heart, and wisdom gouerne thy minde, thou wouldest labour to reconcile it with the other scriptures, which if men be so disposed, they may also cauill against. But let men take heede what they doe, let them not condemn that they know not, nor call that a lye which they vnderstand not. If I should say Saint *John* spake vnaduisedly, when he sayeth, (*There are also many things that Iesus did, which if they had bene all written, I suppose the world could not containe the bookes*) did it not belye the holy Apostle? If time prooue that to be of God which I in my ignorant boldnes, blaspheme and speake against, shall I escape unpunished by that truth? let me therefore take heede and feare, and as I may not take vpon me to affirm that I know not, so let me take heede that I condemne not that which I conceiue not; especially such holy writings wherein such great wisdom doth consist, least for a words sake that I vnderstand not, I deprime my selfe of a great benefit that I might enioy. For if time prooue it to be of God (as sure it will) what shall I then excuse my selfe withall? was not the Reuelation of Saint *John* doubted of (by many) a great while, & is it not now receiued as a most deuine Prophecy? So shal it be found in time, that none of all the Prophets

By
Church
Rome.

John 21.
25.

To the Reader.

of oulde, did excell this Prophet *Esdra*s, nor see more secrets, nor prophetic more plainly of Iesus Christ, and of the misteries of the Gospell then he. And also greater wisdom is not to be found in all *Salomons* writings, then is in the book of *Wisdom* so much condemned, why should we not iustifie the truth for it owne sake, and not shake it off, and take it vp, vpon such colde and weake occasions?

If the maiesty and truth of the other Scriptures did not plead for it selfe, time also bringing forth all the *Hebrues*, *Grecians*, *Latinists*, and *Cannonisers* in the world could neuer make it good, therefore let truth speake, and wisdom vtter her voyce, and let time bring forth as they haue euer done, and forbid them not, and if thou be one of wisdomes children, receiue it.

And although there be too many that dooth take vpon them to discouer prophecies, whose falsehoods time will discouer, yet there is a worke which is of God, and that shall stand mauger the spight of all it enemies: and let them that dare so boldly rage and rayle against it, knowe, that when the day doth declare it, they shall be ashamed, and wish they had held their tongues.

Thus I thought good to aduertise thee by the way, least at the first sight of enuied *Esdra*s, thou shouldst be dismayed: Enuied (I say) by enuious spirits, but approued of God and of his holy ones. I will say no more for him at this time, he is at hand, let him now speake for himselfe.

FINIS.

The contents of the Prophecie.



He liues and deaths of the Empe-
rors.

2. The rising of the Ecclesiasticall
Monarchie.

3. The storie of the greatest enemies of them
both, with their principall actions, and of their
ouerthrow and ends.

4. Of the three kingdomes, Germanie, France
and Spaine, Roomes long approued trusty
friends, and their seuerall ends & destruction.

5. And how that Roome shall be burnt with
fire, and when

6. The earth refreshed, and Israell restored to
life.

7. The comming downe of the Turke and
his Army vpon Christendome, till fire come
downe from heauen vpon them.

Ierem. 20. 10.

*For I haue heard the raylings of many, and how they
watch for my halting, saying, it may be that he is de-
ceiued.*

The contents of the P. ophicet.

1. The first and second of the P. ophicet.

2. The third and fourth of the P. ophicet.

3. The fifth and sixth of the P. ophicet.

4. The seventh and eighth of the P. ophicet.

5. The ninth and tenth of the P. ophicet.

6. The eleventh and twelfth of the P. ophicet.

7. The thirteenth and fourteenth of the P. ophicet.

8. The fifteenth and sixteenth of the P. ophicet.

9. The seventeenth and eighteenth of the P. ophicet.

10. The nineteenth and twentieth of the P. ophicet.

11. The twenty-first and twenty-second of the P. ophicet.

12. The twenty-third and twenty-fourth of the P. ophicet.

13. The twenty-fifth and twenty-sixth of the P. ophicet.



A
DISCOVERYE
OF A PROPHEsie

Esdra 2. Chap. 11.

Then I sawe a dreame.

Vers: 19.



I T E M this, the
Prophet saw a vision,
concerning the begin-
ning, continuance, &
fall of th^e Empire and
supremacie of Rome.
And this vision was
shewed him in the
dayes of Artaxerxes
King of Persia, about 400. yeares before the
first stone of her Empire was laide.

In. Caesar

And behold, there arose from

B

the

the Sea an Eagle.

And there arose among the Nations, the fierce and fearefull Kingdome and Empire of Rome, seene in vision by the Prophet Daniel, some few yeares before.

Which had 12. feathered wings.

Wherein should arise and reigne 12. Emperors, which should spread their power like winges ouer all the earth, in great feare sitting on it. And it seemed good vnto the Prophet to touch by an intellection these 12. only both for they are a Iewrie sufficient to argue the whole suite of Emperors which did arise & raigne in her: as also because they only were native Romans, descended of the Iulij, Seruij, Saluij, Flauij, &c. vnlike therein vnto the rest, which were all (or almost all) like changeable stufte of diuers colours, so of diuers Nations. Their rising, continuance, and end, is toucht in their proper place.

And three heads,

Her three heads are three Kingdomes,
foze-

fore-ordained to vpholde and maintaine the power of her pride, when all her winges and feathers ſhould faile her. And are reſerued to execute her laſt will, and finiſhe her funerals, as ſhalbe hereafter moze at full declared,

And I ſaw, and beholde, ſhe *Verſe. 2.*
ſpread her winges cuer all the earth, & all the vvinds of the ayre gathered themſelues and blevv on her,

By the windes, are meant her prosperous and happie ſucceſſe in all her proceedings. And of neceſſitie it muſt goe well with her, whom every winde doth blowe to good. Witnes the limits of her territories, from Ganges to Gades, and from the Scythian Sea vnto the Cape of Hope: as teſtifieth one of her oton, which ſaith: that ſhe extended her tents, to the borders of the Ocean: and the feare of her name vnto the heauens.

And I ſavv, that out of her fethers *Verſe. 3.*
grevv vp other cōtrarie feathers,

but they became litle fethers and small.

And the Prophet saw, that among the Princes and gouernors which ruled in her, there arose & grew vp certain kings, which were contrary vnto her, marking such as intended to roote vp the crowne and dignitie of her Empire, to plant themselves therein, and their house for euer. But their thoughts preuailed not, for as the verse concludeth, their power waned, and they perished like the rest: what those contrary kings were: their number, names, attempts and end, shalbe deliuered in their place.

Verse. 4.

But her heads rested, and the head in the midst was greater the. th'other heads, yet rested it with them.

But the thre kingdomes fore-appointed to accomplish and finish the wickednes of this great Citie, were quiet and at rest, as not yet (during the reigne of her fethers) conceaued and brought forth, And the Prophet obserued that th'one of those kings was greater in power then both his fellowes, yet rested it with

with them. Concerning these three Kings,
their names, their greatnes, and al that ap=
partaineth, shall be spoken in due place.

Then I saw, and behold, the *Verse. 5.*
Eagle flew wit her fethers, and
reigned vpon earth and ouer
them that dwelt therein.

And I saw that all things vn- *Verse. 6.*
der heauen vvere subiect vnto
her, and no man spake against
her, no not one creature vpon
earth.

And the Prophet beheld, that this proud
citic flew with her Emperors and Legions
ouer all her neighbors, subiecting all the
dwellers on earth vnder her, in such sort, as
there was not a Natio or People to be found
vnder heauen, that was not either rooted
out by her, or inforced to receiue their Go=
uernors from her.

And I saw that the Eagle stood *Verse. 7.*
vp vpon her clauves, and spake

to her feathers saying,

Verse.8.

Watch not altogether, sleep
euery one in his o^ovn place, and
watch by course.

Verse.9.

But let the the heads be preser-
ued for the last.

And the Prophet obserued, that this power-
full Citie, in the dayes wherein (ouer-gorged
with pride) she stood vpon terms of her coun-
sell and armes, tooke such order (for in euill
she was very methodicall) that her Kings
and Kayfers, should neither sleep nor watch
that is neither perish nor rule all at once, but
rise in a successiue course, as in the verses fol-
lowing is manifested. And she further com-
manded that the three last Kingdomes, or-
dained to conclude the number of her times,
should take their ease and not awake, till
their time appointed.

Verse.10.

Neuerthelesse, I sawe that the
voice went not out of her heads
but from the midst of her bo-
dye.

As hee that undertakes a dangerous leape
doth

doth firſt retire , the better to aduance his ſtrength : ſo to bound ſaſelye ouer the darke vnderſtanding of theſe wordes, we muſt of neceſſitie looke backe & carry beſore as the true birth and perfect nature of this Empire: which the Prophet Daniel in his viſion deſigneth vnder the forme of a ten-horned beaſt, ſignifying thereby, that it ſhould be a power vpheld by a ſucceſſion of many Kinges : for the hornes betoken Kinges, and the number of 10. comprehends all, be they neuer ſo many, as all numbers are contained vnder 10. or made of their reduplication be they neuer ſo infinit. And addeth further, that his teeth were of iron, his nails of braſſe, inferring thereby, the vncleſſable force of his legions and Leaders. And proceeding ſaith, that there aroſe amongſt his Kinges, one of an exceeding ſtrange nature, ſignifying by that one, a ſtrange race and ſucceſſion of Princes, far differing in ſhape and forme of regiment from al their predeceſſors, obtaining Dominion not by iron teeth and braſen nails, as did the Emperors which aroſe beſore them, but by diſceit and by a mouth which ſpake preſumptuous things againſt the moſt High, blaſpheming his name, his Tabernacle, & them that dwell in heauen, who by a hidden & vnknoſen force, ſhould ſubdue the third part of the world, meaning, al Europe with her Princes, By which

Deſini-

Deliniation, it is euident, that the holy Ghost accounteth the chalenged prerogative & supremacye of Rome, all one power, all one Empire, whether it obtaine the spoile by force, or by fraud, that is, by power of Emperours, or craft of Popes, who should be far unlike them, as Daniel himselfe saith: And he shall be
 Cha. 7. 24 unlike to the first. Meaning in forme of claming, obtaining & maintaining Jurisdiction not in pride, purpose and determination. So as we may beholde such an unlikely likenes betweene them, as was betweene the two Sisters, of whome it is said,

*— facies non omnibus una,
 nec diuersa tamen, qualem decet esse Sororum.*

And thus much concerning the Prophet Daniels description of the Empire of Rome: whence we note, that the same power which Daniell there describeth by a beast with horns, teeth and nails: our Prophet here doth delineate by an Eagle, with wings, fethers and heads: whose imperiall winges after they were so clipt, as she could no longer fly ouer all in her proper colours, & stile of Roma triomphante: deuised how by disceit she might bphold her thzone (for to be high was all her care) and found nothing so fit as to disguise her selfe, & chalenge prelacion vnder the maske of Roma la Santa. And this is it which this Verse teacheth, that when the small
 Citie

Little ſawe her feathers ſo pluckt, as the feare
of her armes and forces, might no longer
ſpe into alkingdoms, commanding them vn-
der the paine of Imperium Romanum: Lying
by meanes of this diſtreſ, verie weake and
in danger of falling, her counſell and bodie
politique, deuiled by lyes and witch-craſte
(wherin was all her pleaſure from her youth)
to reſtoze the ſupremacie and honoz of her
name, vnder the colour of Eccleſia Dei.

Wherin this race of preſumptuous hozns
excelled the ſinne of all the hoznes that fore-
time ruled in her, for they, as in whom Satan
dwelt but literally, did put in open hoſtilitie
fight againſt the higheſt, ſetting before him a
God made of a wicked man, whole fathers
blood cryeth out for vengeance night and
dape, whole bedfellow was & Soror & cōiux,
and whole wiſe was id quod dicere nolo. But
this race of preſumptuous and deceitfull
kinges, as in whome Satan dwelleth ſpiri-
tuallie, in a hidden treaſure of blaſphemy, ſets
vp the Higheſt againſt himſelfe, and vnder
the viſar of the Church, and the name of God,
blaſphemeth his Sanctuary, and the Lord
thereof. No meruaile then, to ſee and Syon
be at ods, for as golde can bodie it ſelfe with
any mettall liqueſiable, laten excepted, which
notwithſtanding in outward face and ſhew
of all mettals is moſt like vnto it: ſo, no

L

Church

Church is more capitall enemie to the true Church, then shee, who in outward gesture, grace and countenance, is likest like the chaste and virgin spouse, and is indeed a whoore.

Verse. II. Then I numbred her contrary fethers, and behold they were eight of them.

In the third verse of this Chapter, the Prophet made mention of these contrary fethers which in their thoughts conspire to raise their house with the ruins of Rome. And heere proceedeth more perticularly to declare their number, settingtelling there should be eight of them, whom we will heere call out by name that if occasion serue, wee maye the better knowe them. The first were West-gothes, vnder the leading of Alaricus. The second Huns, whose King was Attilas. The third Vandals, their head, Genferick. The fourth Odoacer. The fift East-gothes, their chiefe, Theodorick. The sixt Toulas, bred in Spaine, with such followers as for those times that Country yelded. The seuenth Longobards, with their gūd Alboinus. The eight and last, a home conspiracie, more to be feared (as all included diseases are most dangerous) then all the rest,

And

And altho many others beſides theſe, as Radaſiſe, the Alani now called Almans, the Baſgonians conducted by Gundibald, the Vngers, Saracens, &c. were all in their time as coſly enemies to the Empire as ſome of theſe, yet none did humble the great Citie, the mother of wickednes but theſe eight only. And therefore the reſt may not be allowed to ſit at this table, but may ſerue to iuſtifie the iudgement of the Beaſt, which was thus wounded againe and ſtricken of all, as ſhe had wounded and ſtricken all.

And if in reading doubt ariſe, how theſe eight ſethers may be contrary to the Eagle, that is, reſiſters of her power and dominion and yet be ſethers of the Eagle, that is, maintainers of the ſame: The anſwer is, that they were aduerſaries and contrary vnto her, as ſhe ſtood vpon termes of Imperium orbis terra: but after ſhe had changed her coppie, and claimed ſupremacie vnder the cloake of Mater Eccleſia; they were for the moſt maintainers of her pride, and became drunke alſo with her worſhip, as other kings and princes of the earth.

And thus much for their number, and names, their ſeueral attempts, their proſperities and ende, ſhalbe preſented in their place.

Verse. 12

After this I saw, and beholde
vpon the right side there arose
one feather and rained ouer all
the earth.

This fether here described is the first of
the twelue, namely Iulius Caesar, who (like an
ill interpreter) translated *Senatum Populum-
que Romanum*, into *Cæsarem Augustum*.
Whose Image, which in this verse is so liuely
resembled, consisteth of 2. features: the first,
sheweth the manner of his rising, in these
words.

And behold, vpon the right side there arose
one feather.

Which serue in stead of art, to discouer the
very true lines, and cast of his happines.

For the house of Corneli was as eloquent
as he, and Marius doubtles as good a leader
as he, and Catilin as nobly borne as he, and
all these arose to inuade the common-wealth,
and to translate it into a Kingdome as well
as he, but none of them rose on the right side
but he. And thus much for the manner of this
speech; so we take this with-all, that these
words (right side) in their naturall and pro-
per intent, do signifie (as throught) all this
Chap=

Chapter) the ſureſt and ſtrongeſt ſide.

The ſecond feature in this reſemblance to be obſerued, is his power, ſet forth in theſe words. And he reigned ouer all the earth.

For after he had ſubdued France, broken the heart of Germany, made his name knowne to England, he returned into Italie, ouerthrew the great Protector of the libertie St. Pompey and his hoſt, in the fields of Pharfalie. And like the fire of heauen (as one of her Poets ſaith) with ſuch celeritie drew after the reliques of that ſtricken faction, both in Africa & Spaine, that in two yeares ſpace he brought to paſſe, that neither citie nor creature durſt open againſt him: which done he aſcended into Italie, and tooke vpon him as Lord thereof, triumphing in the ſpoiles of the world, and the blood of his Country.

And knowing that the name of a King (which he ſo much affected) was odious to the quality and nature of that People: innad- ded the gouernment vnder the maſke of a perpetual Dictator, preſeruing therunder (for he was wiſe aboue all the ſethers) ſome hope of recouering their late ſlaine liberty, but indeed eſtabliſhing a kingdome from which it could neuer redeeme it ſelfe againe.

Verse. 13. And when it had reigned, the end of it came, and the place thereof appeared no more,

But this new-boorne prosperitie (as is the nature of all this worldes felicitie) lasted but a while; for in the third yeare of his Dictatorship, he was slaine in the Senat, by the conspiration of 24. of whom the most both in his owne (so dangerous is the name of trust) and other mens opinions, were thought his chiefest friendes. And thus was this fetter blowen awaie, after it had inioyed his pleasure 56. yeares, and raigned 3. A man for letters, armes and counsell, famous far aboue all his succeders, and in discrete bounty, and Princely clemencie (rare vertues in such a fortune) without controuersie, surpassing all Princes made of earth.

Verse. 14. So the next stooke vp and reigned, and it continued a long time, but after it had reigned his end also came, and as the first it appeared no more,

Next

Next after him aroſe Octavius, the adopted ſonne of Iulius: otherwiſe alſo neere him in blood, as being the ſonne of his neece Accia, who hauing taken reuenge vpon the murderers of his father, and obtained in all his warres, forreine and at home: triumphed Lord ouer all, adding to his fathers pompe (which he had bought ſo deere) the honors of Patris Patriæ, and Auguſtus.

And this ſether continued (as the Prophet ſaw) a long time, for it reigned Triumuir with Antonie and Lepidus two yeares, and as Duumuir with Antonie alone ten yeare, and then deuouring his fellow in a Sea-fight at Actium, reigned all alone 44. yeares.

But after it had reigned, his end alſo came, and as the Prophet concludeth) he diſcended like the firſt, & appeared no more. for by the treason of Livia his wiſe, impatient to tarie th'inthronizing of her ſonne (as is the nature of ambition the nerer the goale, the faſter it runnes) his lingring ſoule was taken from him at Nola, in the 70. and ſixth yeare of his tranſgreſſion, when he had reigned 20. leſſe.

Then there came a voice vn- Verſe. 15.
to it, and ſaid.

Hear thou that haſt kept the Verſe. 16.
earth

earth so long this I say vnto thee,
before thou beginst appeere no
more.

Verse. 17 Ther shal none after thee at-
taine vnto thy time, nor yet to
the halfe thereof.

That we may know ther is no God like
vnto the Highest, who only holdeth the mea-
sures and times of all thinges in his hand,
the Prophet foresaweth, that none of the
twelue should continue like to Octavius, nor
yet attaine vnto halfe his time: which accor-
ding to the word of the Lord was accom-
plished: for his sonne Tiberius of all the rest rei-
gned longest, and longer by eight yeares then
any of the rest, and yet could not attaine to
halfe the time of his father, which descended
before him.

That God only might be honoured in all
his workes, and iustified when he speaketh,

Verse 18. Then arose the third, and rei-
gned as th'other afore, and it ap-
peered no more also.

Then

Then arose

Then ſtept by Tiberius, and reigned in great abhominati-
on, as did his fathers beſore him but after a while he diſcended alſo, & appee-
red no more. He all his ſkill in ſortilege and wiſdome mathematicall, whereunto he had ſold himſelfe from his youth, could either fore-
tell or fore-warne him of Caius his nephew, by whome he was poiſoned, in the 70. and 8. yeare of his mortallitie, and three and twen-
tith of his raigne.

And ſo came it to all th'o- *Verſe 19.*
thers, one after an other, ſo that euery one reigned, and then ap-
peered no more.

In like ſort (ſaith the Prophet) did all the
reſt which of the 12. remained, ſucceſſiue-
ly riſe, reigne, and periſh.

Of whome the firſt, in blaſphemy excel-
ling, was murdered by the Captaine of his
guard, after he had ſat in the chaire of the
ſcornfull 29. yeares, and in the throne of his
fathers almoſt 4. *Caligula*

The ſecond, only wiſe in euill, was poiſo-
ned by his inceſtuous wife his neece Agrip-
pina, in the 64. yeare of his ſilthines, and 14. *Claudius.*

¶

¶

Then

of his reigne.

Nero.

The third, a monster, deformed in life, in mariage, and end: his life scornfull to the height of his fathers, his mariage thrice more detestable, his end more vnnaturall then any of theirs: for after he had reigned in sinne fourteene yeares, and sinne in him eightene more, fel by his owne sword into the graue of his fathers, and in him descended the house of the Iulij.

Galba.

The fourth was of an other extraction, but not of a better, descended of the antient familie of the Sulpitij: rose vp late, but perished early: for he was 60. and 3. yeares olde before he tasted the Empire, which he got and lost in 7. moneths.

Otho.

The fifth likewise of a new house, but of the old building, got possession by the bloud of his Predecessor, and by spilling his owne in three moneths and od daies, lost it againe, after he had walkte in the abhomination of his fathers, eight and thirtie yeares.

Vitellius.

The first also, was new and olde, in nothing (saue gluttony) excelling his fellowes, in life and death like filthie: descended in the eight moneth of his tyrannie, after he had wearied himselfe in the pleasures of Capri-neum (where first his youth was banded) 7. and 50. yeares.

Vespasian

After him arose the seventh, who bought the

the crowne with the bloud of his M^r. and
ware it in baſe couetouſnes ten yeares, but
then was likewiſe blowen down, hauing ſul-
filld the pleaſures of 59. more.

The eight was he which executed the ven- *Titus.*
geance due to the great murderers, the
earthly Hieruſalem: who in the 40. yeare of
his pleaſure, after he had raigned 2. yeares
and ſo many moneths, was alſo blowen
down, not without the ſuſpected treaſon of
his brother, and ſucceſſour.

The ninth and laſt, and (if it were poſſible)
the worſt of all, who after he had reigned in *Domitia.*
the luſt of his fathers 15. yeares, and lined
therein 30. more, was murdered by the Gen-
tlemen of his chamber, and beaten downe
after the reſt which deſcended beſore him. So
that euerie one of them (as this verſe pro-
phelſed) reigned, and then appeered no
more.

Then I looked and behold in *Verſe. 20*
proceſſe of time, the ſethers that
followed ſtood vp on the right
ſide, that they might rule alſo, &
ſome of them ruled, but with in a
while they appeered no more.

And the Prophet obserued and saw) after the twelue were descended) the Emperors that followed to rise, that they might rule also; and as many of them as rose on the right side, that is: in the strength and power of the twelue, did in their place (according to the proclamation published in the eigth verse) spread their wings and reigne also, as

Nerva.

Traian.

Adrian.

Antoninus.

Marcus.

Commodus.

Pertinax.

Julian.

Seuerus.

Caracalla.

Macrinus.

Heliogabalus.

Alexander.

Maximinu. And the rest, to the third *Valentinian.*

In whose dayes, the power of the Eagle was so wounded, by th' incursion and sacrifice of the two first contrary fethers, that she could neuer after recure her self again but lay sicke and kept the chamber some ten generations, which also lasted but twice so many yeares, to the rising of *Momyllu*: in whome
Descen-

Deſcended all that was left of the Empire,
name, and title for ever.

So that all the ſethers which the Prophet
beheld in proceſſe of time to follow the 12. and
in their ſtrength, their ſinne and crueltie, to
deſile the earth: namely from Domitian, to
the third Valentinian, were 50. and 3. Kings.
All which in a while (as this verſe conclu-
deth) vaniſhed like the 12. and appeared no
more.

And ſome of them were ſet
vp, but ruled not.

Verſe. 21

Ag, Vindex.

Piſcenius Niger.

Albinus.

Diadumenus.

Maximus.

Balbinus.

30. Tyrants.

Firmus.

Saturninus.

Proculus.

Bonofus.

Aper.

Eugenius.

Quintillus.

Rufinus.

Constantinus non magnus.

Heracianus, and others, as in the Description of times, may more plainly appeare.

verse. 22

After this I looked, and beholde, the twelue fethers appeared no more.

Under the 12. winges or fethers (for both betoken one) are comprehended by an intellection (as in the first verse) all, which in the strength of the twelue followed, from Domitian to the third Valentinian, who perished in the yeare 455. after he had reigned 30. and liued 5. more.

And thus according to promise made in the first verse, is presented a tragicall succession of all the Eagles winges, from her first fether Iul. Caesar, in whome the power of her pride began, to the third Valentinian, with whome it ended: who after they had shewed themselves, and trodden down the earth 300. & 30. yeares, they departed for euer the stage of this world, and all their pompe and glorie descended, and appeared no more.

And here my pen like to the earth which being deliuered from her oppressors, did thirst to be refreshed: so hauing ouertome this part of her taske, did think to find some ease, but in

in their hopes they are both deceiued, for after the Eagles ſethers deſcended the ſorrowes of the earth increaſed more and more, and ther aroſe (as ſeldome comes the better) a race of Sodomiticall, and vnnaturall Kings, who vnder the viſar of Succeſſors to Peter, and vicars to the Lamb, ſo far excelled the woredomes of their fathers the Emperors (whole Vicars and Succeſſors indeed they are) that they inforced the Higheſt, to poure his Determined vengeance, vpon the children of men, who according to the iudgement fore-de-nounced by his ſeruant Iohn, Poured out his wrath vpon the Sea, that it became like to the blood of the dead: that is to ſay, vpon the great Citie and Empres of the world, by ſcourge after ſcourge (as how often and greuous in the view of her contrary ſethers may appere) ſo at the full auenging himſelfe, that there was not a drop of Roman blood to be founde on earth, theſe many hundreth yeares

Reuel. 16.

And as the Deſection and vncleanes was generall, ſo was the puniſhment: for (as the Apoſtle in the ſame chapter prophesied) The wrath of the higheſt, was poured out vpon the riuers and fountaines likewiſe, and they were turned into blood alſo, that is: vpon all People and Nations whatſoener, in ſuch ſort, as ther is not a kingdome this day on earth to be found,

Reuel. 16.

found, that hath not bin (since the rising of the beast) cut doone by sword, and peeled her stock to strange griffes, as by the bloody Registers of euery perticular Nation doth so cleerly appeere, as if it were written with the beames of the Sunne.

And as the dayes were euill a boue measure, so they exceeded in darknes & ignorance: that my pen hath no lesse trouble, to be deliuered of the rest of her laboz, then had the then-dwellers on earth, to indure the paines of their oppression and trauell: but to take into my way againe, the Prophet addeth.

Nor the two winges.

Figuring by the two winges, the two first contrary sethers, Alaricus, and Attilas,

The first arose in the 19. of Honorius, predecessor to the third Valentinian: And was the first that slewe the great Citie, the murderers of all the world, measuring her by famine, sword, and fire; according to the square whereby shee had iudged others almost 12. hundred yeares. Which woofull end (or rather beginning of her woofull end) made a certaine antient friend of hers, bewailing the night wherein shee was smitten, to crye,
Hierom. Nocte Moab capta est, nocte cecidit murus eius, quis cladē illius noctis, quis funera fando explicet

explicit: And when this feather had thus troden doſene the pride of the Eagle, in the yeare 410. & 1157. yeares after Romulus had raiſed her walles, with the blood of his brother: proceeded to rip vp her bowels, ſpoiling and burning her principall partes, Latium, Campania, Apulia, Lucania, Calabria, where raging in his higheſt thoughtes, deuiſing now to ſpreed his glozy ouer all, was by ſudden death blowen away, and his place appeared no more.

Whother aroſe in the 27. of the third Valentinian, in greater feare then did the fiſt, deuouring at his entrance all that reſt of Italie which Alaricus had leſt vneaten, Aquileia, Verona, Mantua, Cremona, Brixia, Concordia, with all the now territorie of Venice: but by the cunning dealing of the deceitfull King, whoſe name was then Pope Leo, was intreated to ſel the great Citie, and to depart Italie, which he leſt as a waſt, ſinking in her fierie ruins, & ſo repaſſing the Danube, returned into his Scythia againe: where the yeare following in top of his fulneſſe, was in a night found ſtrangled in his owne blood, wherein to he was diſolued, by the intemperate uſe of a wedding feaſt, and a new ſpouſe.

And thus periſhed this ſonne of Mundzuc-
cus, the ſcourge of God, and terror of men
(ſo ſo he called himſelfe) and which not only

the siers of Italie, but his very shape may well iustifie: for he is described a man of little stature, square set, great head, little eyes, thin hair'd, thinner bearded, a nose great and prominent, his colour foule and hyppson-like.

Verse. 23 And ther vvas no more vpon the Eagles body, but tvvo heads that rested and six vvings.

And ther were no more triumphing fethers to be found on her, for all her gloriovs power was descended to two weak and feeble heads, which for they reigned not in the strength of their predecessors, the Prophet dameth not to call ruling fethers, but resting heads.

Martian. Th'one slept in the east at Constantinople, whom Genserick the third contrary fether, not long before had dishonorably taken prisoner.

Valentin. Th'other in the west at Rauenna, taken with such a Lethargy, that he neither heard nor felt the Massacre of Ungarie, committed by Hunns: nor the loud and pitifull crie of his cheefest Prouinces, Spaine and Africa, deuoured by Gothes and Vandals; nor the teares and deepe lament of Gaule and Britanie, ouerflown with Franks and Angles, people
from

from beyond the Rhene, who not only with their blood and poſteritie, but with their name alſo haue ſtain'd both kingdomes to this day. So as the Prophet well concludeth, ther was no more to be found vpon the Eagles bodie, but theſe two drowlie heads, which reſted, and fix contrary ſethers, viz.

<i>Genſerique.</i>	1
<i>Odoacer.</i>	2
<i>Theodorick.</i>	3
<i>Totilas.</i>	4
<i>The Longobards.</i>	5
<i>And thy inſeſtine faction.</i>	6

of which, in the verſes ſollowing.

Then ſawe I alſo, the two *verſe. 24*
winges deuided themſelues from the fix, and remained vnder the head that was vpon the right ſide, but the ſoure continued in their place.

And the Prophet ſaw, that two of the fix deuided the ſelues in counſell a manner of proceeding, fro th other four: for wheras the ſour ſought to be Lords of Rome in ſee, reſolving

in their thoughts, t'extinguish the name and maiestie of her Empire for euer, these 2. were of an other minde, for they agreed to remaine vnder the countenance and fauour of the Eagles right head, contented to weare a crowne to with leaue of it: meaning by the right head the east Empire, so called, in regard it was far stronger in power then the west: whose broad-spreading honoꝝ (as in the verse fore-going) was now become a starueling, onlie his name and appellation continued some ten successions, viz.

- 1 *Valentinian.*
- 2 *Maximus.*
- 3 *Anitus.*
- 4 *Maorianus.*
- 5 *Seuerus.*
- 6 *Anthemius.*
- 7 *Olybrius.*
- 8 *Glycerius.*
- 9 *Iulius nepos.*
- 10 *Momyllus.*

which all also vanished (as before is toucht) in 20. yeares. And the Eagles pompe which was at full in Augustus, was enterred with Augustulus (for so was Momyllus called) and with him descended the name and title of Imperium Romanum for euer.

And the two winges thus deuoded in pollicie from the fource, were Genferick and
Theodorick

Theodorick.

Of which the firſt, trained into Italie by treason of the Emperour, entred Rome 43. yeares after ſhe had bin hūbled by the Gothes, and led into captiuitie all her treaſoz, and (as is the fatall reward of ſuch offenders) the traitres alſo her-ſelfe. And after 14. dayes thus loaden, departed into his Africa againe: wher-ouer he reigned in peace and pleaſure 51. yeares.

Th'other, hauing obtained of the Eaſt-head the ſcepter of Italie, according to this patent proceeded, and got it by Conqueſt from Odoacer. But after he had reigned there-ouer 30. yeares, deſcended alſo, leauing his ſame and kingdome to his poſteritie, hauing fulfilled his pleaſures two and ſortie more.

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But this counſell pleaſed not th'other 4. for as the verſe concludeth, they remained in other thoughts: dꝛifting in their place to riſe and reigne, without leaue or licence of any.

So I looked, and beholde, the vnder-winges thought to ſet vp them-ſelues, and to haue the rule.

Verſe. 25

And as the Prophet beheld the foure contrary fetters which were left, he saw how they also stroue in their hearts to establish them-selues, but like a dreame, their purpose vanished, in the next immediate verses following.

Verse. 26 Then was ther one set vp, but shortlye it appeered no more.

476. Then arose Odoacer, the first of the foure: leading a people begotten in the bowels and in most parts of the North, who hearing of the deuided and weak estate of the Empire, was encouraged to moue from beyond the Danube, in much feare and blood descended into Italie, slew her last Lord and Emperour Momyllus Augustulus, destroyed the name of her Consulr dignitie, and blotted out for euer the memory of her holy Senat, the murderer of Romulus their first King, and Iulius their first Keyser: And not daring as base begotten, to put on the presence and stile of an Emperour (which name this fetter satallie resisted) contented him-selfe with the title of King of Italie.

But his glozy indured not, for after he had reigned eighteene yeares, Theodorick (as in the

the 24. verſe) tooke his kingdome from him by force, and his life by fraude: and he deſcended, and appeared no more.

And the ſecond, was ſooner *Verſe. 27* gone then the firſt.

After him aroſe Totilas the ſecond ſether of the fourth, by birth a Spaniard, by blood a Weſt-gothe, (whole fearfull fires burne in Rome to this day) but theſe daies were more in trouble, and (as the Prophet fore-ſaw) in number fewer then Odoacers: from his firſt riſing alway in armes, and after many hopes and as many diſpaies, was at laſt put to flight by Narſes, whome the Eaſt head had made gouernor of Italie, and flying was wounded ſo deadly, that aſſoone as he gat his Inne he loſt his life, after he had worne the crowne (if to fight for a crowne be to weare a crowne) 11. yeares.

Then I beheld, and loe the two *Verſe 28.* that remained, did thinke alſo in themſelues to reigne.

So as of all th'eight, there remained but the Longobards, and th'inteltine faction: which thought

thought also in them-selues to reigne.

570.

The first inflamed by the letters of Narses, and with the goodnes of Italie, left their northern dennes, and like a fearefull storme fell down vpon it, and in two yeares ouerthrew it, crowning their leader Alboinus, king thereof at Milan: who after he had spread him-selfe ouer the great Citie, and ouer all her Italie three yeares and a halfe, was murdered by the treason of Rosimond his wife, leauing his kingdome but not his honoz to his successors, who possessed it for 24. generations.

The eight and last, and of all other the most dangerous, was a home conspiracie, plotting to raise from the dead, the ancient long-befoze buried gouernment of Rome, to reedifie her S.P.Q.R. And to root out the Priestly preeminence and Church-superiority, which had so cunningly eaten and destroyed the secular: Which faction after it had taken fire in the hearts of many, and secretly burned a long time, at length brake out, like the fury and violence of a risen stream, so as it might not be quencht, but with much blood and exceeding labor, as in the one & thirteth verse appeereth.

Verse. 29

But whilst they so thought,
 beholde ther awaked one of the
 heads

heads that vv ere at reſt, vv hich vv as in the midſt, for that vv as greater then the tvvo.

And vv hilt they thus thought, beholde there awaked one of the three Kingdomes, appointed to ſiniſh and end the wickednes of the Eagle, figuring by this reſſing head, the new Weſt-Empire, vv hich title of ſupremacie the Beaſt beſtowed (as hath bin alvv ayes his practice to runne vv ith the ſtrongeſt) vv pon Charles King of France, and ſonne to Pepin the traitor. This head is ſaid to be awaked vv hen it vv as firſt rapled, vv hich vv as in the yeare 801. vv herein it receaued his auguſtall robe his crowne, and ſtile, vv iz. Carolo Auguſto a Deo coronato, magno & piſſimo Imperatori Romanorum, vita & vv ictoria. And the title of dignitie Imperiall, vv hich had laien dead aboue 300. yeares, vv as in this yeare on Chriſtmas Day, thus raiſed bp to life againe, to the end it might defend the proceedings of the great adulteres and murtheres of the earth, as by the ſozme of oathe exhibited at his conſecration appeereth; In nomine Chriſti ſpondeo, atque polliceor ego A. Imperator, coram Deo & beato Petro Apoſtolo, me prote- ctorem, ac deſenſorem fore huius Sanctæ Rom. Eccleſiæ, in omnibus vv ilitatibus, quatinus di-

uino fultus fuero adiutorio, pro-ut sciero poteroque.

In that this head is said to be in the midst, is ment, that it should be chosen from among the Nations and Kingdomes of the earth, as by experience hath bin proued: first from France, then from diuers kingdomes and parts of Germany, where it still remaineth.

And that the feare and power of this head hath bin greater, then any other Christian King or Kingdome whatsoener, is it not sufficiently read in the particular registers of e-very Nation?

Verse. 30 And I sawe, that the two heades were ioyned there-
vvith.

By the two heads, are shadowed the two kingdomes of France and Spaine, whose unhallowed league the Prophet for-seeing saith: they should be ioyned with this middle-head, and like three parts in one, accord and agree together, to humble themselves, their authoritie, and power before the Beast, and for their Idol-shepherd should fight against the Highest, till by the breath of his mouth they be scattered, like the dust which the winde disperseth,

And

And theſe are the 3. heads mentioned in the firſt, fourth, and ninth verſes of this chapter: and are therefore ſaid to finiſh and determine the laſt end and wickednes of the whoze, becauſe tho all other kingdomes hate her and make her deſolate and naked, and eate her fleſh, as England, and others haue done: yet theſe three heads ſhall loue her ſtill, and to their dying day ſhall burne in delight with her, but when thoſe three and euery of them, ſhall alſo forſake her, ther ſhall not be found either kingdome or creature vnder heauen, that ſhall fall down and worſhip her.

And behold, the middle head *verſ. 31.* was tutned with them that were turned vvith it, and did eat vp, the tvvo vnder vvings vvich thought to reigne.

And the Prophet ſaw this middle head (the head of euill) impart his fellowſhip to all Princes and kingdomes, which deſired to be in leage vvith it. But my taſke vvich haſteth to an end, vvill not ſuffer me now, and here, to ſound this gulfe of Santa Liega ſufficeth that for Spons ſake the Prophet paſſing by, doth

point thereat.

And the Prophet beheld, that this middle head did deuoure & eat vp the vnder winges, namely, the power of the Longobards and the intestine faction, which thought also to reigne.

The first by the sword of Charles, surnamed (for his exceeding power) the great, who at the command of Babylon his god, ascended into Italie, took her King Desiderius prisoner, and led him captiue into France, and gaue his Kingdome to an other. And thus banished this seventh contrarie feather, after it had humbled the whoze, and spred it selfe ouer all her quarters 200. and 4. yeares, and the feare thereof descended, and it appeared no more.

The other, first began in the daies of Cono the Emperoz, who hauing an action of contrary opinion, against Gregory the second (for so the Beast was then called) followed it so hotly, that he brought his holines into such disgrace, as that he kindled a desire in the hearts of many, to change their Prelat for a Prince, and to edifie their first and ancient forme of gouernment againe. This desire thus begun, by time (as naturally all conspiracy doth) gathered strength, and aduentured (but some-what to pong) to check the Beast, who by reason he was so well guarded

guarded by his ſoreſaid head and champion Charles, eaſily neckt it. Notwithſtanding ſome 100 and 50. yeares after this vicer now growen to a riper head, vnder the practiſe of one Alberique and Octavian his ſonne, brake out a new, and charged the Beaſt in ſo ſharpe a manner, as without doubt he had receiued the mate, had not his head in the miſt auoided it once againe. whoſe name was now changed from Charles the great, to Ocho the great: who as being by oath deuoted, came to Rome, baniſht her new riſen Conſuls, hanged her Tribuns, and mounted her Profeſtus vrbiſ. Ad: of miſrule, naked on an Aſſe, crowned and attended thzough the Citty with great deriſion: from thence committed to priſon: and there executed with exquisite torments. And by this means, the heat of this deſection was ſo aſſuaged, that it appeered not ſo 7. yeares after: but then (vnder the leading of one Cincius) flamed out a new, in ſo furious a ſort, as it had doubtles ſpy'd the Beaſt out of all his holds: had not his middle head (Ocho the ſecond) haſted into Italie to quench the ſame: who (knowing how much it imported to puniſh exemplary ſo dangerous an euill) prepared in the Vatican a ſumptuous feaſt, inui- ted therto all the nobilitie and chiefe of the citie: when all were come, ſaluted and ſet: cauſed forth- with to be proclaimed, that no

967.

974.

man on paine of death, should either speak or moue at any thing that should be seene or heard: presently entred armed men and compassed the place round where the guests were: wherat whilst every one amased, doubting what this first course ment, this middle head drew forth a paper, and whose names were therein written, comanded to be drawen from the table, and in pzelesence of all there to be slaine. The rest were curteously entertained, and were as merrie as the feare of so cruell a feast would giue them leaue. Re yet for all this the feuer so leste these patients, but that they fell some 162. yeares after into relapse againe, but Frederique the firste (for so was now this head called) with the blood of a 1000. and the wounds and imprisonment of as many more, so branded this Hydra, which had bin so often headed, as it could neuer after recouer head againe, but her breath departed, and her purpose banished and appeered no more.

Verse 32.

And this head did put the whole earth in feare, and ruled therein, and ouer the dwellers thereof, vvith much labor, and it held the gouernment of the world

vworld more then all the vvings
that had bin.

That this head and his fellowes, haue
more mainteined & aduanced the rage and
blaſphemie of the Beaſt, then all the fethers
that aroſe befoze them, and made more dili-
gent and cunning inquiſition after the blood
of Sion then they, is it not eternally croni-
cled in the registers of euery perticular Na-
tion? And therefore they are called the heads
of the Eagle, and who knoweth not that
heads are more able in euil then fethers?
And the Prophet beheld that this head con-
tinued longer, and held the gouernment of
the world more then all the fethers that had
bin, ſoz from the riſing of the firſt fether Iulius
Cæſar, to the end and expiration of Momyllus
Auguſtulus the laſt, were not 360. yeares,
whereas this head aroſe in the yeare 801. and
hath alreadie continued aboue 800. and yet
ſtill continueth, and ſhall, till he that now is
be taken away.

And after this I ſavv, and be- *Verſe. 33.*
holde, this middle head ſodenlie
vaniſhed as did the vvinges.

In

In that the Prophet saw this middle head suddenly vanish, as did the winges, he signifieth that it shall not be rooted out by force or sword of any, but depart quietly, and die as it were in bed, but yet (as the truth fore-saith in the chapter following) not without paine: meaning, that the Electors shall not chuse to the liking of the Beast, nor the Beast conserate to the liking of them. And in this difference this head shall die, ne shall this difference be exempted from paine.

verse, 34 But the two heads remained which also reigned ouer the earth, and ouer the inhabitants thereof.

And when the power of this great head, (which is now so little) like a tale that's told shalbe cleane ended: yet the feare of th'other two shall still remaine, and haue dominion ouer the earth, and those that dwell therein, till the fulnes of their malice and tiranny be accomplisht also: which may not long be vnfild, for beholde, in the verie next verse their destruction commeth.

verse, 35 And I sawe, and behelde,
whilst

whiſt the head on the right ſide, deuoured that which vvas on the left:

By the right head is ment (as through all this Propheſie) the ſtrongeſt; ſo as the Prophet implyeth, that the ſworde of Spaine, ſhall deuide the ſtrength of France, that her pride, by deuision made leſſe, may at the laſt (as euery deuided kingdome dooth) returne to nothing. Neither ſhal the proſperity of this right-head, be long free from like retaliation, but as the truth ſayeth. He that deuideth *Eſd. 4. 12* with the ſword, ſhall periſh by the ſword. For how may the ſword for euer eſcape him, whom heauen hateth, and earth doth perſecute? and of whom may be truly ſaid, which was ſpoken of Iſmael, Manus eorum contra omnes, & omnium contra illos.

And thus ſhall theſe heads periſh, and haſt the faſter to their end, becauſe the iudgement of the Beaſt is nigh, in the very next verſes attending to come in.

Then I heard a voice, vvhich *Verſe 36* ſaid, looke before thee, and conſider the things vvhich thou ſeeſt.

Verse. 37 So I saw, and behold, as it were
a Lyon came hastily out of the
wood, roaring; and I saw that he
sent out a mans voyce vnto the
Eagle, and spake, saying:

Verse. 38. Heare thou and I shall tell thee
what the most High doth say vn-
to thee.

The roaring of the Lyon is the breath of
the Highest, which shall rebuke th'Egle for
her vnrightheousnes, and cast before her al her
spoiles, and set her aline in iudgement, and
with the spirit of his mouth rise vp against
her, and lay vnto her charge as in the text
followeth.

Verse 39. Art not thou he which of the
foure Beastes remainest, whome
I made to reigne in my world,
that by them th'end of thinges
might come?

Verse. 40 And the fourth is come, and
hatb

hath ouercome all the Beasts that were past, and obtained powver ouer the vworld vvith great fearfulness, and ouer the whole compasse of the earth vvith extreame oppression, and hath possessed so long time, all the vvorlde, vvith deceit.

For *thou* hast not iudged the earth vvith truth. verse. 41

But hast troubled the meek and burt the peacefull, and *thou* hast loued lyers, and destroyed the dwellings of them which brought foorth fruit, and hast cast dovvne the vvalls of such as did thee no harme. verse. 42

So as *thy* vniust dealing is ascended to the most High, and *thy* pride vnto the mighty. verse. 43

verse. 44 And therefore he that is Highest, hath beheld the proud times, and beholde they are ended, and their abominations are finished.

And if thou plead not guilty heereunto, behold, a thousand witnesses shall rise up against thee, and proue thy inditement true: that the iust iudgement which hath so long attended for thee, may at the length be pronounced against thee, in forme as in the text followeth.

verse. 45 Therefore appeere no more thou Eagle, nor thy feareful wings, nor thy wicked feathers, nor thy malicious heads, nor thy cruell clawes, nor thy vaine bodie.

And least in thy Drunkenness thou maist thinke, thy sinne may overshoot this iudgement to come, and in thy madness glorifie thy selfe

ſelfe as thou haſt euer done, perſwading thy
 ſelfe thou ſhalt euer be, becauſe thou haſt bin
 long, and like a foolle haſt not conſidered, the
 moze thy yeares the nigher thy graue: be-
 holde, thus ſaith the truth: in the yeare which
 ſhalbe ^{1666.} this iudgment here pronounced *Reuel. 13.*
 ſhall lay hands on thee. And as all thy feare- ^{18.}
 full winges, and ſethers, be already deſcended
 and blowen downe; ſo befoze that day (which
 is ſo nigh at hand) the tyrannie of thy mali-
 tious heads and cruell clawes, ſhalbe con-
 ſumed and brought to nought. And in that
 day, thy vaine body ſhall be burnt with fire,
 and ſhall ſo cleane be cut off from the land of
 the liuing, that neither ſonne noz nephew (as
 the Prophet ſaith) noz bzanche noz remnant *Eſay. 14.*
 of thy name, ſhall be found vpon the earth. ^{22.}
 For as it is purpoſed, ſo ſhall it come to paſſe: and *Eſay. 14.*
 as it is conſulted, it ſhall ſtand. ^{24.} For to now,
 take counſell of thy Seers, and call thy in-
 chanterſ about thee: build thy deuices as
 high as heauen, & lay their foundations low
 as hell, yet ſhal they not deliuer thee from the
 day appointed: but as Salmanazar deſtroyed
 Beth-arbel in the day of battell, wherein the
 mother with the children was daſht in pec-
 ces: or like the millſtone, which the mightie
 Angell did caſt into the Sea, with ſuch vio-
 lence ſhalt thou be throwen downe, and be
 found no moze.

Esay. 14.
10.

And all hell shalbe moued at thy comming and prepare it selfe, and raise vp all her dead against that day to meet thee, and all the Princes and Kings of Nations, whom thou hast slaine with the cup of thy fornication, shall rise out of their torments against thy coming, and at thy sight shall wonder, and cry, and say vnto thee, Art thou become weake also as we? art thou become like one of vs? Is thy pompe bowed downe vnto the graue? and are thy pleasures departed like ours? and is the worme spread vnder thee, and do the wormes couer thee also? how art thou fallen from heauen O Lucifer, sonne of the morning, which hast cast lots vpon the Nations? and saidst in thine heart: I will ascend into heauen, and exalt my throne aboue, besides the starres of God, and I will sit vpon the mount, euen the holy mount of his Sanctuarie, and Congregation: I will ascend aboue the height of the cloudes, and will be like the most High.

Esay. 14.

And all hell, which once did wonder, worship and kisse thy feet, beholding now thy nakednes, thy shame and iudgement, shall die for greefe of mind, and dying shall say, Is this the man that made the earth to tremble? and with his worde did shake the Kingdomes? that made the world a wilderness, and a wast of the Cities thereof? Then shalt thou lying in torment, death gnawing on thee, answer them
them

them and ſay. VVe haue erred from the way of *Wiſdo. 5*
truth, and the light of righteousnes hath not
ſhined vpon vs, nor hath the Sonne of vnder-
ſtanding riſen ouer vs. VVe haue wearied our
ſelues in the wayes of wickednes, and we haue
gone through dangerous pathes: but the way of
the Lord we haue not knowne. what hath pride
profited vs? or what profit hath the pome of
riches brought vs? all theſe things are caniſhed
like a ſhadow, and as a poſte that paſſeth by.

And caſting vp thy eye to heauen, ſhalt ſee the
righteous ſtand in great boldnes befoze thee
and befoze the face of ſuch as tormented thee,
and tooke away their labours, and thou ſhalt
feare exceedingly at the ſight of them, and
be amaſed at their wonderfull deliuerance,
and die for greefe of minde, and dying ſhalt
ſay. Theſe are they whome we ſometime had in *Wiſdo. 5.*
deriſion, and in a parable of reproche: wee
foolles thought their life madnes, and their end
without honor, But how are they counted a-
mong the children of God, and their portion a-
mong the Saints?

That all the earth may be re- *verſe. 46*
freſhed, and come againe, as
one deliuered from thy violence,
that ſhe may hope for the
iudgement

iudgement & mercy of him that made her.

And thy death shall comfort and refresh the earth, and deliuer Syon from her great and violent oppression: but their prosperities may not long endure, as testifieth the Prophet Daniel. For may Israel dwell safe, and the Kings of the east not know it? Nay verily, they shall arise, and come down like a storme, and like a cloud shall couer the earth, and compas round the tents of the Saintes, and the beloued Citie, till fire descend from God out of heauen (as it is written) and deuour them. And in those daies shall be finished the mystery of God, fore-declared to his seruants the Prophets, and witnessed by the mighty Angell which came downe from heauen, and stood vpon the Sea, and vpon the earth, and rayled by his hand and voice to heauen, and swore by him that liueth for ever and ever.

Chap. 12. Daniel. For may Israel dwell safe, and the Kings of the east not know it? Nay verily, they shall arise, and come down like a storme, and like a cloud shall couer the earth, and compas round the tents of the Saintes, and the beloued Citie, till fire descend from God out of heauen (as it is written) and deuour them. And in those daies shall be finished the mystery of God, fore-declared to his seruants the Prophets, and witnessed by the mighty Angell which came downe from heauen, and stood vpon the Sea, and vpon the earth, and rayled by his hand and voice to heauen, and swore by him that liueth for ever and ever.

12 *Ezech. 39* *Reuel. 20* 9. *Reuel. 10* *Ezech 39* *ὅτι ἡ πόλις οὐκ ἔτι ἔσται*, Beholde it is come, and it is done saith the Lord, this is the day whereof I haue spoken.

For the hope of which day, the stones of Syon die day by day: tho little esteeming seven thousand deaths, in regarde of the precious assurance ingtauen in their breasts, that they shall then and in that day, beholde the L. that hath

hath so mercifully gathered them from among the Nations: That hath so wonderfully preserved them, from the sorcerie of Babylon, which hath destroyed all the earth. That daily leadeth them in and out, before the scorner, the courteous, and foolishwise of this world, so prudently, and so invisibly, that they seeing are not seene, and lying are not known. That hath bestowed on them, a thousand treasures more then these, so secretly, as no man suspecteth but they that have them. That hath so surely and fully perswaded them, that tho they now goe on their way weeping, yet they shall then returne againe with joy, and bring the sheaves with them: and all the earth shall then knowe, which now is hid, howe much the Lord their Redeemer loued them, and night and day, shall praise and magnifie the iuste iudgement and mercie of him, that hath done all things for them.

which day in due time, He that is Highest, shall manifest to all, He that is Prince and Lord above all, who only hath immortalitye, and dwelleth in the light, which none can attaine vnto, whome no man

50 *A Discourse of a Prophecie.*

will have, nor can he: but he will be
all honour and power
everlasting.

Amen.

Zachar. 2. 7.

Save thy selfe O Syon, thou shalt
dwellest with the daughter of Babel.



